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the author as inferior to what is best in modern practice. His suggested Time-Table strikes us as open to innumerable and unanswerable objections. In place of the 'compartment' arrangement of subjects he substitutes lessons for the training of intellect, feeling, and will. Such a change would surely increase artificiality, for experience falls more naturally into compartments than does the soul. Again, the means whereby we are to train Emotion, daily from 1.30 to 2 P. M., and Will at other stated times, in icy isolation, are but slightly indicated and are no advance on those in actual use.

The main contentions of the book seem to rest upon what the author continually refers to as the 'circle' theory. The meaning of this is nowhere adequately explained. The diagram that is given for this purpose will only confirm psychologists in the view that ideas of this nature are more clear and more true if we do not strive to interpret them in terms of extension. Indeed, it may be that the author's sharp division of the 'ego' into the 'segments' intellect, feeling, and will, is partly responsible for his belief that the intellect receives isolated and injurious exercise under our modern educational system, and is wholly responsible for his Time-Table, in which certain definite periods in the school day are devoted exclusively to the education of the so-called segments of the ego.

Finally, the book lacks internal unity and coherence. This may be mainly due to the great multitude of quotations which it incorporates. In themselves these are excellent, but there are too many of them. They break the continuity of thought both of the writer and the reader.

M. LIGHTFOOT EASTWOOD.

Bolton, England.

THE CHILD AND THE STATE. By Margaret McMillan. The Socialist Library, IX. The National Labor Press, 1911. Pp. xiii, 204.

The author of this book is an enthusiastic worker and a profuse writer for the Workers' Educational Association. We are not surprised, therefore, to receive a book from her upon the proper education of the masses. The earlier chapters are an earnest plea for various reforms in the education of childhood, and the later ones claim the right of higher education for all.

They are addressed directly to all working people and also to those who are interested in their welfare.

The writer considers that we are at the beginning of a new era in elementary education, in that for forty years educationists have exercised their minds mainly with regard to subjects, and now, at last, they are beginning to think about the child himself. Great weight is given to the truth that the very first charge upon any system of education should be the proper care for the health of its pupils, and in consequence of this school clinics, baths, meals, laundry, and dressmaking are warmly advocated. So much has already been said concerning the effect upon home life, if the State, through the school, were to undertake all these duties that repetition here is unnecessary. No one would deny that the doing of these things is vital to the welfare of the race, but many would dispute that it is advisable for the State to do them. We should, however, expect almost unanimous agreement with the contention that our present system of medical inspection ought to be replaced by universal school medical and dental clinics.

The writer has much to say in favor of raising the school-leaving age to sixteen, but education is not to end then, for university or higher education is to be the right of all. The nature and organization of this higher education is slightly outlined. It is not proposed that there should be a continuous progress from the elementary school to the university, a period of practical and arduous work is to precede theory; nor indeed is it proposed that the mass of the nation should be converted into an army of scholars wholly disinclined for physical toil; but it is proposed that the youth of England should, like the youth of Denmark, be provided with high schools to which it may go when, at the age of about twenty-two, there awakens within it the desire for a larger life and the impulse for higher things. The author gives an interesting account of these Danish high schools, of which there are now over seventy, and through which two hundred thousand men and women have already passed. Higher education in the best sense is probably the only sure means of social reform, for there can be no real elevation of any nation until those who have hitherto been its drudges are made capable of becoming sharers in the highest joys of man upon earth.

The book contains much valuable and interesting informa-

tion, but it is certainly not lacking in gratuitous discussions. It is difficult to see what good purpose can be served by working out such statistics as the number of ragged children who could be clothed out of the dress allowance of a lady of fashion. The reader will be supplied with material for much thought and perhaps also for criticism. The author is most sincere and earnest, but a tendency to sentimentalize detracts from the health and vigor of her work.

Bolton, England.

M. LIGHTFOOT EASTWOOD.

THE EDUCATIONAL THEORY OF JEAN JACQUES ROUSSEAU. By William Boyd, M.A., B.Sc., D.Phil., Lecturer in Education in the University of Glasgow. London: Longmans, Green & Co., 1911. Pp. xiv, + 368.

Dr. Boyd is already known as a careful and painstaking critic of Rousseau's educational writings. In this book he gives a general account of his author's thought as a whole, in a fairly full treatment of his ideas on social philosophy and of his attitude to educational problems throughout that development; he claims, rightly, that to deal with the "Emile" alone results in a one-sided view of Rousseau's theory, and "an undue emphasis on his opposition to ordinary practice." We are enabled to follow the course of Rousseau's life, to gain a general knowledge of his better-known work, and to dip into many of his minor and fugitive writings.

Dr. Boyd succeeds in rendering with force and sympathy the inconsistencies which never left Rousseau's views on the individual and society, the senses and the intellect, nature and 'freedom,' and the logic of development, an ample justification for his full treatment of the early writings. In chapter VI he treats of "Nature and Society in the Later Writings," chiefly the "Emile," bringing out the same uncertainty of view. He then treats of "The Two Educational Ideals, National and Individual," the latter forming the chief subject-matter of the same work. He concludes with a critical estimate of Rousseau's contribution to educational thought, with some notes on his successors.

The book will be of most service and value to the student of the "Emile" who has not time for such an exhaustive study of Rousseau as this treatise represents. It is not a general essay